Speculum Crape-Gownorum,

(19) [5.]

THE

SECOND PART.

Or a Continuation of

OBSERVATIONS and REFLECTIONS

Upon the Late

SERMONS

Of ſome that would be thought

GOLIAH's

FOR THE

Church of England.

By the ſame AUTHOR.

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The Second Part of Speculum Crapegownorum, *in a Dialogue between* Prieſtlove *and* Mery-weather.

Prieſtlove, I Say, and I ſtill ſay, that had it not been for the *Obſervator* and *Heraclitus,* the Nation had been ruin'd ere this.

Mery. How Friend *Prieſtlove?*

Prieſtlove. Nay, *how me no hows,* for 'tis very true.

Mery. Not ſo haſty --For will you prefer a Brace of Quacks to a whole Colledge of able Phyſitians?

Prieſtlove. I prefer no Quacks.

Mery. Yes, you do--For the *Obſervator* and *Heraclitus* are a couple of meer pretending *Quacks*; they find the Nation labours under a *Scorbutick* diſtemper, and they come with their *French* Congies, and cry, *Me cure de State, Me cure de State,* when they know no more of State-Phyſick, unleſs it be to *Draw* a *Bliſter,* than *Horſe-Leeches.*

Prieſt. I care not for that, I ſtand to my firſt Aſſertion ſtill.

Mery. This 'tis, not to conſider: for in ſo ſaying, you diſhonour the whole Society of the *Crape-Gown* Order of D. D's, and B. D's. and the more inferior ſort of Rectors and Vicars, who have now undertaken to be the State-Phyſitians themſelves. And do you think that the Applications of *Bow Church* Sermons, *Guild-hall* Sermons, Aſſize Sermons, and Anniverſary Sermons are not much more wholeſome for the preſent diſtempers of the State, than the *Euphorbucum* and *Cantharides* of the *Obſervator* and *Heraclitus*?

Prieſt. Both Applications may be good in their kinds.

Mery. Oh Sir, but the *Levites* pretend their Licences from Heaven, which th'other can never lay claim to: So that the other are meer Intruders; and whether the *Levites* do not practice beyond their Skill and Commiſſion is much to be queſtion'd.

Prieſt. The Scripture commands obedience and ſubmiſſion to the Government; they are commanded to Preach the Scripture, therefore they are commanded to Preach Obedience to the Government.

Mery. That is to ſay, in Civil affairs, they are to Preach General Obedience to the Laws and the Government; but thence it does not follow they are to be Judges of the breaches of that Obedience: For were it otherwiſe, they were to take their Texts out of *Polton*, and not out of the *Bible*. For example, were the difference between the People and the Magiſtrate, whither the Statute of *Jeofails*, or the *Habeas Corpus* Act were to be Repeal'd; what have they to do with that? No more than the *Pinner* of *Wakefield*. Would it not be fine ſport, to hear the Pulpits ring with the *Habeas Corpus* Act, or the Statute of *Jeofails*? You are commanded to obey the Statute of *Jeofailes*, you are commanded to obey the *Habeas Corpus* Act, *Job* 36.21. In like-manner, what have they to do with *Aſſociatians* and *Addreſſes*, as they are the Diſputes of State? For let them talk till their Lungs ake, they can never prove by Scripture, that either political Aſſociations or Addreſſes are forbidden, in reference to the Engliſh Government. But if the Prince ſhall once declare his particular diſlike to ſuch proceedings, then are they to preſs a general Obedience to his Will and Pleaſure, ſo far as is conſentaneous to Divine Writ.

Prieſt. Who ſhall be Judge of that?

Mery. The very definition of a Chriſtian Loyalty it ſelf: That is to ſay, That vertuous and inviolable Fidelity which the

the Subject ows to his Lawful Prince, by vertue of the ſame Obligations and Ties by which he is bound to God: And this is that true Chriſtian Obedience which every true Miniſter of the Church ought to inculcate into the hearts of their Hearers by the force of pure Divinity, not Arguments of State, which are fluctuating and inconſtant; in regard that Reaſon of State, and alteration of Government may alter the caſe of Obedience upon various occaſions; in ſo much, that in the quick Turns and Revolutions of the latter end of *H.* 8. *Ed.* 6. Queen *Mary* and *Eliſabeth*, ſome of the greateſt promoters and Practiſers of Politick Obedience, were aſham'd at laſt of their frequent compliance, and retir'd out of the way; as you may Read in the Hiſtory of the Reformation it ſelf.

Prieſt. You have given a nice Diſtinction of Loyalty, pray make it out.

Mery. The firſt is that Chriſtian Obedience which is due to the ſupreme power by the Law of God, ſo far as may ſtand with the Sacred Intereſt of Salvation. The ſecond is an Obedience upon the moral motives of Human Intereſt to the Law of Man, which may ſometimes impoſe commands which a ſincere and upright Conſcience may in ſome meaſure ſcruple at, nay poſitively deny a ſubmiſſion to: as in the caſe of the Three Children; or by a late freſh example in the caſe of the late times, when even temporal obedience was refus'd by all that adheard to the King whom dire neceſſity did not compel to it.

Prieſt. The late Times, what d'ye talk of thoſe Uſurpers.

Mery. However to talk like a Divine, it was a Supreme Power, tho' ſet over us for our ſins and our puniſhment: And moſt certain it is, that both we and the *Calviniſts* agree in this, That, *Etiam Infideli Magiſtratui obediendum eſt*, with ſafety of Conſcience. I only ſpeak this to ſhew, that

men are not to urge upon the Conſcience ſo ſeverely, that were ſo nice of it themſelves.

Prieſt. Well, but then to the ſecond.

Mery. The ſecond, which is an Obedience to commands enjoined by the Politick Conſtitution and Frame of Government, I think there is no Diſſenter in *England*, that would not be accounted a Rebel, but would confirm it to his Prince with his Heart, his Hand and his Purſe. And this is properly call'd Loyalty, *Loyaute*, *Legalidad*, (all from the *Latin* word *Lex*) which acts according to the Laws of Nature and Policy, as being due firſt to thoſe Laws, and then to the Miniſter of thoſe Laws, as the derivation of the Word plainly implies. Which being the chief ſatisfaction to the Civil Magiſtrate, it ſeems hard that Eccleſiaſtical Jurisdiction ſhould make ſuch a heavy clutter for her far leſs inconſiderable mite of a coercive power. Juſt as if one and the ſame man ówed the ſecular claim a Hundred thouſand pound, and the Eccleſiaſtical pretenſions Twenty pound; the Secular Magiſtrate ſhould be bound to give no Releaſe for the whole Hundred thouſand pound, becauſe the ſame perſon requeſted the Eccleſiaſtical Jurisdiction to abate Five pound of her Twenty.

Prieſt. Is there nothing then due to the Church of *England.*

Mery. Yes--- the Nobleſt Tithes of the World--- the Tithes of Unity, Love and Charity.

Prieſt. Why do they not pay them?

Mery. Pay 'em! They dare not come nere ye. Up ye get into your Pulpits, as into ſo many Beacons; where ye raiſe ſuch a Flame, that they're afraid of the Countries coming in upon 'em. But doubtleſs had that method been us'd by thoſe who have taken another courſe, of teaching true Chriſtian obedience, without *reflexions*, *flames*, and *virulency*, that *Union* had been long ſince accompliſh'd, which the Proteſtant Intereſt at preſent ſo much laments? *Prieſt.*

Prieſt. Tuſh-- they're a ſtiffneck'd Generation that will never conform.

Mery. No? There's one, Mr. *Read* by name, has fairly lead the way. You will not let him read the Liturgy of *England* in a Church, where would you have him read it? upon the top of the Monument? Or what would you have him do with thoſe Souls that have commited themſelves to his charge, and are ſo well ſatisfi'd of his conduct to Heaven? Will you hear his own words? He tells ye, firſt, *That he has advis'd with his Brethren in the Miniſtry, who did acknowledg the lawfulneſs of uſing the Liturgy in* the Ordinary Lords-day-Service. *That his Principles are theſe,* That *Obedience to the Majeſtrate in things Lawful is a duty. That a form of Prayer is lawful. And that Communion in ſuch Churches is lawful.* Now why muſt Grand-Juries, and Petty-Juries be put to the trouble to vex and torment ſuch men as theſe, and deter them from their good intentions?

Prieſt. Becauſe of the Law.

Mery. As to that Law (for I know you mean the laſt Law againſt ſeditious Meetings.) I have this to ſay:

Firſt, I do not find that the makers of that Law do aſſign the leaſt breach of Political Obedience againſt the Diſſenters: only there is a Suppoſition, that an Inſurrection may be hatch'd at ſuch a Meeting: So that as long as there is no ſuch thing done as the Law ſuppoſes, where there is no Tranſgreſſion there can be no Puniſhment. So then it remains, that this Law was obtain'd by ſome part of the Clergy for their own advantage, and to render themſelves the more formidable to their Diſſenting Brethren.

In the ſecond place, it was never yet known in this World, that ever any Civil Magiſtrate, or Supreme Power, made a Law, with an intent to puniſh any good man. This Law againſt Diſſenters puniſhes many a good man, therefore never intended by the Supreme Power againſt the Diſ-

ſenters.

ſenters. Now, that the Diſſenters are good men, I prove from *David's* own deſcription of a good man in *Pſalm* 15. where putting the Queſtion to himſelf, *Vir bonus eſt Quis?* He anſwers, firſt as to the Civil Government, *Qui ambulat integre, exercetque juſtitiam*; That is, He that behaves himſelf dutifully and obediently toward the Civil Magiſtrate, and juſtly toward his Neighbour. Now that the Diſſenters are, at leaſt outwardly, under the guard of theſe deſcriptions of good men, is plain, for that no Informer complains againſt them for the leaſt breach of Civil Obedience either in Word or Deed as to any other Law, but only the ſingle act of Nonconformity to this Statute. So then the Statute not being intended againſt them, as being good and vertuous men, and conformable to the Civil Government, they can be guilty of no Nonconformity to the commands of the Civil Power: For the Civil Power, by this Act, enjoyns nothing but Peace to be kept; with the breach of which, no Informer as yet hath taxed them.

That the Diſſenters are not guilty of any Nonconformity to this Act, in referrence to the Eccleſiaſtical Power, I offer thus:

The Statute enjoyns the *Exerciſe of Religion, according to the Liturgy of the Church of England*, which contains no more than only *Truth*. If then the Diſſenters ſpeak and pray according to *Truth*, they exerciſe according to the *Liturgy* of the *Church* of *England*. The *Pſalmiſt* therefore proceeding in the next words, after he has declared who does well in *Civils*, tels us who does well in *Spirituals*; That is to ſay, *Qui loquitur veritatem ex animo ſuo*, He that ſpeaks Truth from his heart: But the Diſſenters do ſpeak Truth, nay the Truth of Truth, Divine Truth, and therefore exerciſe according to the Liturgy, and as ſuch they are good men, and ſo to be accompted, *in foro Eccleſiaſtico*. Now then put it thus.

Never

Never any Law-givers ever made a Law, with an intent to puniſh any man that ſpeaks Divine Truth; But this Law againſt *Diſſenters* puniſhes many a man that ſpeaks Divine Truth: Therefore never any Law-givers intended this Law againſt the Diſſenters. And the ſame Argument holds for the Hearers, as well as the Speakers, for that the hearing of Divine Truth is as Lawful as to ſpeak it.

So then, if the Diſſenters, as intended by the Act, were to be puniſhed, they are Tranſgreſſors; but the Diſſenters not being intended by the Act are no Tranſgreſſors: Therefore the Diſſenters are not to be puniſhed by the Act. Or thus:

If the Diſſenters, as not intended by the Act, are not to be puniſhed, they are Innocent; but the Diſſenters, as not intended by the Act, are not to be puniſhed: Therefore the Diſſenters are Innocent.

The reaſon why they are not intended by the Act; is becauſe they are Loyal to the Civil Government, and Obedient to the Spiritual, for that they Speak and Preach Divine Truth. And then,

That the Diſſenters Preach Divine Truth is eaſily thus proved; The Church of *England* Teaches Divine Truth, the Diſſenters teach the ſame Doctrine with the Church of *England*: Therefore the Diſſenters teach Divine Truth.

From whence we may inferr, that to perſue ſuch Vaſt Numbers of People under the Notion of Diſſenters with the Laſh of a Law, that aſſignes no breach of publick diſobedience or Publick diſturbance, no detriment to the Publick Revenue, or forbidden Acts of private injury, but only the ſuppoſition of an Offence deduced and inferred from the bare ſeparate Exercíſe of Divine Worſhip, ſeems an extremity too much ſimpathizing with uncharitable, worldly Interreſt, that miſſes more the ſeparated Purſe than the ſeperated Perſon. The moderate Party themſelves confeſs, that as to thoſe who *purely and out of Conſcience refuſe to conform, their Circumſtances are hard.* And it is as hard, that of all

the Penal ſtatutes, theſe that have the faireſt plea to ſoften them, ſhould be ſo loudly awakened to their Offices, when thoſe againſt the crying ſins of the Nation and more deſtructive to Government, lye dreaming out a Lazy Being for want of Employment. And indeed Friend *Prieſtlove* the caſe ſeems much the harder, in regard that the Turk in the preſent height of his Tyranny and Popular reverence of his Mahumatiſme, yet lets the diſconſolate *Greeks* have the free Exercile of their own Religion which is all the happineſs they have to boaſt of in this World.

Smith, *de Græcæ Eccleſiæ hodierno ſtatu.*

Prieſtlove, I care not for your *Greeks* or your *Jews* neither; I tell you the *Presbyterians* are a company of Traytors and Plotters. Does not the *Obſervator* and *Heraclitus* tell yee ſo? and do not the ſtreets ring of their Plots?

Merry. Truly you are well hope up with two *ſpecial Fathers* of the *Church* of *England*. What if they ſhould tell you that the Moon were made of Green-Cheeſe, would you believe 'em?

Prieſt. Yes, that I would, ſo long as they wrote againſt the *Presbyterians*.

Merry. Well, but where are theſe Presbyterian Plotters? You ſee the Popiſh-Plotters have been viſible enough, at the *Old Bayly*, *Weſtminſter-hall*, *Tower hill* and the *Gallows*; where be theſe Presbyterian-Plotters? Do they walk in the Clouds? or have they got every one a Gyges's Ring in their Pockets? Has your *Obſervator* been all this while obſerving, and obſerved none of 'em yet? Whoever they be, let 'em be brought to the Stake, and let the *Obſervator* and *Heraclitus* have the pleaſure of Roaſting 'em to death, the next burning of the Pope, for the reward of their great pains. However, I will not undertake to juſtifie every individual *Diſſenter*; there may be Turbulent, Factious and Ambitious perſons of all Profeſſions, and under all Masks of Religion. Nevertheleſs, I hope you would think it a great peice of Imprudence, for a man to throw away a whole Quarter of Wheat, for the mixture of a Peck of Tares. If your *Obſervator* and your

He-

Heraclitus would bring their Winnows and their Skreens, and ſeparate tke Corn from the Chaff, they might then gain ſome applauſe perhaps for that, which now runs about the World only for ſcandal and impertinence.

Prieſt. I muſt tell ye, they have no decency, no decorum in their Worſhip.

Mery. As how?

Prieſt. Why you ſhall come into a Meeting-Houſe, and while the Miniſter is in his Pulpit, there you ſhall ſee a company of People, Young and Old, Rich and Poor, ſitting upon their Bums, their Hats pull'd over their Eyebrows, with their Pens, and their Books, and their Blotting-Papers, all ſo buſily employed, as if they were ſo many men Copying of News-Letters, and this in ſuch a ſtrange Ethiopic Character, that no-body can tell what they Write: They may be ſetting down their laſt Weeks Gains and Expences for ought I know. Nay, I ſaw one ſo wedded to his Hat, that after the Miniſter was in his laſt Prayer, he would not ſtir it from his Head, till he had concluded what he had to Write, wiped his Pen, ſcrew'd his Inkhorn, fix'd his Blotting-Paper, claſp'd his Book, and put it in his Pocket: and by that time the Miniſter had almoſt done.

Mery. All this while, this is no diſobedience to the Law. However, I wiſh there were no greater obſtacle of Proteſtant Unity than this, ſince it would diſcover a very extravagant obſtinacy indeed, if the promiſe and performance of the Reformation of ſuch an inconſiderable ſcandal as this ſhould be refus'd. For indeed, Friend *Prieſtlove*, I muſt here cloſe with you, that it ſeems to me a very indecent thing for the Ambaſſador of ſo Almighty a Prince, as the King of Heaven, to be uncover'd, and that the Hearers ſhould receive the glad tidings of Salvation in ſo unthankful a Poſture. I ſpeak not this ſo much out of reſpect or veneration to the Walls, or the Pillars, or the place it ſelf, but to the Meſſage deliver'd, the Deliverer, and the Time of Delivery. But now to retaliate

your *Indecorum*, I will tell ye of another Indecency, which I take to surpass yours, from which, I can except no Parish-Church within the Lines of Communication; and which I look upon to be the mischeif of Pews, not us'd in other Reformed Churches; and that is the hideous noise and clatter in the time of Divine-Service. For it behoves Mr. *Sexton*, or Mrs. *Sextoness*, to have a vigilant eye that day, knowing that *Christmas* will come: And the greater the reputation of the Minister that Preaches that day, the worse it fares with mortal Ear and disturb'd Devotion. At one end of the Church come in Two or Three Women, and then perhaps in the midst of the *Absolution*, *slap---slap--slap*; by and by come in Three or four men together, and then 'tis, *Our Father which art in Heaven*, *slap--slap--slap*; and if the Lock be a little refractory, then three or four *slaps* more into the bargain. By and by comes a whole shole of Slugabeds, and then 'tis, *We beseech ye to hear us good Lord*; *slap here*, *and slap there*, *slap there*, *and slap here*; *slap* a that side, and *slap* a this side; *slap--slap slap*. Anon come in two or three gay Peticoats, then upstarts Mrs. *Ginglekey* from her Hassock, opens this Pew, and that Pew, and then 'tis, *Lord encline our hearts*, &c. Slap here, and slap there: And thus there is no end of *Slapping* all the whole Prayer-time; as if the Pew dores had been ordain'd to supply the place of Organ Responsories; a confusion that would not be endur'd at a common Musick-meeting.

Priest. This is so customary, that no-body minds it; and besides, it may be very advantageous to keep people from falling asleep.

Mery. Then keep your Dores open while Prayers are done, and *slap* 'em in Sermon-time.

Priest. But how will you help it?

Mery. Nay, look you to that; I am sure 'tis a very great Indecorum. Go to the *Observator* and *Heraclitus*, they are wise men, perhaps they'l advise you to Oil your Locks every *Saturday* night, and line your Pew-dore with Cony-skin Furr.

But

But I'le tell you of a greater inconvenience than this, and that is the Tranſlation of *Hopkins* and *Sternhold*. I may call it a Common Nuſance to the Service of the Church; a Tranſlation (to uſe Mr. *Abraham Cowley*'s expreſſion) that hath *revil'd* David *worſe than* Shimei. You ſhall find the famous Dr. *Donn* bewailing the ſcandal that attends the Church by reaſon of their permiſſion, and utterring his complaint in theſe paſſionate Expreſſions: Preface to his *Pindarick Odes*. Poem upon Sir *Philip Sidneys* Tranſlation.

For I muſt not rejoyce as I would do,
When I behold that theſe Pſalms are become
So well attir'd abroad, ſo ill at home.

Dr. *Patrick* gives this Character of it, *That the words are mean & uncouth, and that the ſence of the Prophet is often miſtaken.* Friendly Debate. To ſay truth, the words are opprobrious to the preſent Language, to all Rhime, Reaſon and common Sence. To ſatisfie your Judgement, I will give you a taſt of ſome paſſages, but not ſo commonly taken notice of, beſide thoſe already obvious.

But Lord, out of my Mothers Womb Pſal. 22. 9.
I came by thy requeſt.

Do you believe now, that ever *David* was ſo unmannerly, as to tell God Almighty, that his Mother had never brought him into the World, unleſs he had deſir'd it? Now for down-right Barbariſme,

Lord, when wilt thou amend this gear? Pſ. 35. 18.
Why doſt thou ſtay and pauſe?

This ſeems to me to be a kind of expoſtulating with God for taking too much conſideration. This that follows is quite out of ſeaſon:

I ſhall depend thy Grace upon, Pſ. 55. 26.
With all my heart and Luſt.

What uſe young and illiterate perſons may make of ſuch a provocative as this, I leave you to conſider: For they are ignorant that Luſt had two ſignifications before, and now but one. In another place he would make you believe that the Univerſe was govern'd by ſome ordinary Mechanick. For, ſaith he,

---*Their*

Pſ. 78.37. *—Their hearts were nothing bent*
To him nor to his Trade.

It put me rather in mind of the *Shoemakers Saint*, and the *Knight* of the *Burning-Peſtle*, that run away from their Maſter Take this peice of modeſty or immodeſty, which you will, for 'tis as you pleaſe to interpret it, and then I have done.

Pſ. 55.12. *Her inward parts are wicked plain.*

Theſe and a whole Regiment of horrid Barbariſmes of the ſame nature, together with the ſordid Nonſence and villanous Rhimes that attend 'em (if they may be ſo call'd, becauſe ſo intended, ſuch as *Piller* and *Hopper*, and a thouſand more) are Pſal. 78. accuſations and proofes ſufficient to prove 'em guilty, and to condemn 'em *ad Cloacam*, as a diſhonour to all Divine Worſhip.

Prieſt. All this is nothing, the people will ſing; and ſhould you bring in new ones, they will ſay we are bringing in Popery.

Mery. This, indeed, is the common *Crape-gown* excuſe: Much like what was alleadg'd in the Council of *Trent*, That no alteration in Divine-worſhip was to be made, tho' for the better, for fear of intimating a fallibility before. But I hope our young *Crape-Gowners* are better taught at *Sam's Coffee-houſe* than ſo; or elſe they keep their *Sanhedrims* there to little purpoſe. But there is another reaſon, theſe Gentlemen are ſo addicted to Haranguing, that they have no time to ſpend in mending *Pſalms*; as if the *gingling* of an Alamode Sermon were the only Muſick that *pierced* Heaven. And thus you ſee I am as much for the honour of the Liturgy of the Church of *England*, as you can be for your life.

Prieſt. Well, becauſe you clos'd with me before, I will cloſe with you now: For I muſt confeſs I never look'd upon *Sternhold* and *Hopkins* to be Poet Laureats, of all the men in the World. But you know, Sir, now-a-days, there's more got by one Play, than by Twenty Volumes of Divine Poetry.

Mery. And then another thing is this too, your *Crape-Gown men* ſit muſing i'th' Veſtry over the Church-Wardens Half-

pint,

pint, till the beginning of the laſt Stave of all; and ſo never hearing the Old, what ſhould they concern themſelves with a New-Tranſlation? Beſides, they have moſt of them very ill voices, or ſuch an averſion to Harmony and Concord, that they care not a ſtraw for ſinging; believing farther, that God gave them their voices only to baul, and not to ſing.

Prieſt. Well, well, jeer on, you'l get nothing by't, *Heraclitus* will pay ye off; he's a parlous man: He and the *Obſervator* are to take upon 'em ſhortly the Title of *Subdefenders* of the *Church*.

Mery. There is one *Indecorum* yet remaining which I have frequently met with, and deſire you to give me your judgement of it. It proceeds from the pride and vanity of ſeveral *Crape-Gown* men, that Preach more out of Oſtentation than Inſtruction.

Prieſt. What's that?

Mery. Why, 'tis your *Church-Huzzaing*, or Hum-humming in the Church. To this end you ſhall have the Popular *Chryſoſtom, would be cantonize* his Oration into ſo many parts, as he may think it proper, ſo expect *Hums*. Each of theſe parcels of ſublime Eloquence are tipt at the end with a moſt glorious *Euphonema* that cries chink i'th' cloſe, which charms your ears and dazles your underſtanding both at a time, and then the Gentleman makes a Sembrief reſt, and looks about him.

Prieſt. And what then?

Mery. Why, the ſignal being thus given, the Church is ſtreight in an uproar, *Hum, hum, hum*; *Hum, hum, hum*; in ſo much that you would even admire the Bells don't ring backwards of themſelves. To theſe kind of Sermons, there are wanting only a Prologue and an Epilogue to entitle 'em either to the *Buskin* or the *Socc*, according to the quality of the Subject.

Prieſt. Oh, I find where you are, you would not have an Eloquent, Orthodox Miniſter encourag'd.

Mery. Yes, but not like a Player: For by the ſame rule, you

may

may as well hiss 'em, when they displease, as hum 'em up, when they tickle your ears. And besides, it shews very ill, at the same time, to reproach a *Meeting-house*, and make a *Theater* of the *Church*.

Priest. Well—I shall tell the *Observator* and *Heraclitus* what you say, they'l give you an answer I'le warrant ye; I remember your three Accusations, Pew-clapping, *Sternhold* and *Hopkins*, and Church-Huzzaing.

Mery. Do so, and commend my Service to 'em, and tell 'em, there's no-body ever car'd a straw for 'em yet, that had either Wit or Sence in their Heads.

Priest. But you were talking, I remember, a little while a-go of Size Sermons, Anniversary Sermons: and *Guild-hall* Sermons, What have you to say against them?

Mery. I say still, I do not like your State-Sermons; 'tis such a piece of Pageantry as was formerly us'd to Preach up the Titles of Princes: Sometimes the Scripture was for the House of *York*, sometimes for the House of *Lancaster*; 'Tis such a Spiritual *Agency* in Secular Affairs, that nothing can be more Jesuitical. You may know what a Clock 'tis, by the Chiming of the Cathedral Pulpit.

Priest. Oh Sir, upon extraordinary occasions, and in extraordinary places, men come to shew their Parts and their Learning, not their Divinity.

Mery. There you say something indeed; For now-a-days, down-right Divinity, is accounted no more than down-right Dunstable: Which you may gather from the usual answers to the common Questions. What is such a one? A good, honest, plain, down-right man. What is such a one? Ay, marry Sir! there's a Quaint man indeed! He's a *yerker* ye faith; He claws of your Fanaticks. Good God! what a strange itch of being accounted a *Quaint Man* has infected our Crape-gown Gentility! And yet there is no understanding man, but will give more attention to one of *Gifford*'s plain Sermons, than to a Hundred Theological Orations, that make the Pulpits roar like so many Matrasses of *Aurum Fulminans*, under the Guard of an ignorant Chymist.

Priest. What of all this?

Mery. Why, I say, that *Satyr* and *Divinity* are ill-match'd; they look like a White and black Horse i'th' same Coach. *Satyr* is one thing, *Reproof* another; the latter for the Pulpit, the former for the Stage. And therefore

therefore the *Bookſellers* have a pretty good Proſpect of the Buſineſs, while they lay out ſo exactly Play and Sermon, Sermon and Play, that a Man might almoſt play at *Cheſs* upon their Stalls; and in the courſe of the Game, here ſnap a Rook upon a Play, there a Pawn upon a Sermon. Nay, it is come to that paſs too, that Plays and Sermons are both of a known value; Twelve Pence one, Six Pence t'other, come as many as will: Nothing ſo certain as Plays at Twelve Pence, Sermons at Six Pence apiece, and Long Thread Laces, two a Penny.

Prieſtl. I ſee whereabouts you are; You are for a dull, heavy, flat, inſipid Sermon, without Salt. *Salt ſavours all Things, ſaith* Salomon *the wiſe*; and if *All Things*, Sermons. Eene eat your Shoulder of Veal by your ſelf for me, if you willgive me neither Butter nor Oranges.

Merr. Why then, it ſeems, *Rayling* againſt the *Phanaticks*, as you call 'em, is Sawce for a Modern Sermon.

Prieſtl. It both embelliſhes, and takes to boot. And beſides the *Phanaticks* are now the onely People, that have Abettors and Upholders; Alas, as for the *Pope* or *Antichriſt*, as ye call him, he (good Man) is in a ſinking condition; the *King of France* is tearing from his Head the Third Part of his *Triple Crown*; And would it not be an ungentile Act, to trample upon the Unfortunate? But the *Fanaticks* are Rampant, and headſtrong: They are for *Petitions* and *Aſſociations*; They are followed by *Throngs*, and *Multitudes*.

Merr. That's no fault of theirs; if the People finding their Doctrine to be as good as *Yours*, are more taken with their Plainneſs, than with your Flaſhes, your Extaſies, and Raptures.

Prieſtl What ſhould the People follow them for, like a Company of *Phanaticks*, as they are?

Merr. What *They* d'ye mean?

Prieſtl. Why I mean the *Phanaticks.*

Merr. Who are the *Fanaticks*?

Prieſtl. Why--the *Fanaticks* are the *Fanaticks.*

Merr. Very well---I ſee you do go to Church ſometimes, you repeat ſo well. What a happy thing 'tis, to hear an A-la-mode Sermon? A Man may bring away the greateſt and chiefeſt Part of it in a ſmart Epitome, without the troubleſome help of that Mark of the Beaſt, call'd *Short-hand.*---But what ſort of things are theſe *Phanaticks*? are *they* Men or Mice?

Prieſtl. They are ſuch as the *Obſervator* and *Heraclitus* call *Phanaticks.*

Merr. They! Why, *they* don't know themſelves who they are.

Prieſtl. I care not for that; I believe in *Them*; and whoever They be, that they call ſo, are ſo.

Merr. Y'are a Fool.---They get their bread by calling Men *Phanaticks*---They'l call you *Fanatick* if you vex 'em.

Prieſtl. Gad---if they do.---

Merr. What then?

Prieſtl. I'le tell 'em, I love the King.—

Merr. So do Thouſands and Thouſands of thoſe they call *Phanaticks*, more to the purpoſe, and more Subſtantially, than ever they did, or ever will do, or are able to do.

Prieſtl. What d'ye mean by Serving the King Subſtantially, and to the purpoſe?

Merr. I mean, They that obey all His Civil Commands exactly, and both can and do pay their Taxes, and their Duties well; and are as ready to ſerve Him with their Swords i' their Hands; Not Beggars, that cry *God Damn 'em, God Bleſs the King*, that live only upon the ſpoiles of His Bounty.

Prieſtl. Well, but for all that I will not ſee my Parſon abus'd.--

Merr.

Merr. Your *Crape-Gown* men, d'ye mean?

Prieſtl. Yes.

Merr. There's no body abuſes 'em, they abuſe themſelves.---

Prieſtl. As how?

Merr. Well---now I come to them---'Tis to me the greateſt wonder in the World, that ſo many *Six Penny Cuts* ſhould buz about your Eares like *Dor-Flies* in Summer; (for their impatience is ſuch, that they cannot ſtay till they amount to a Volume) conſidering nevertheleſs, as if they lay under the Engagement of the *Self-denying Ordinance*; with what a ſtrange Reluctancy, what an ineffable Unwillingneſs, what an unſpeakable Conſtraint, they are forc'd, preſs'd, and urg'd to expoſe the *Six Penny Embryo*, either an Obliging, Careſſing, endearing, bountiful, munificent Lady, that cannot, muſt not, will not, be deny'd, obliges, under the high, and never to-be forgiven Penalties of Ingratitude.---Or elſe the moſt Beneficial Patron beſeeches, obſecrates, entreats, implores, nay will have it ſo; or elſe Authority Commands; Subſcrib'd *Wag-ſtaff*---And then out comes the Sermon, like *Oyl of ſweet Almonds*, ſqueez'd between two Tin Plates---ſometimes it ſlips forth like a wet Cherry-ſtone between your Thumb, and fore Finger, without their knowledg.---

Prieſtl. You'l tax 'em with Hypocriſy, by and by.

Merr. By no means, Dear Sir---I onely ſhew ye, what plunges they are put to, to get rid of their *Modeſty*---*Self conceit* crys, Out with your Sermon, Sir,---No pray, Sir, don't, cries *Modeſty*; And then ſhe lays before him a hundred Arguments of Infirmities, Unworthineſs, want of timely Notice, *alias* Surprize, and the like---Out with it crys *Vain-glory*, 'tis as good as ever was tipp'd over Tongue, Sir---And this is the poor Man ſo tortur'd and tormented, that he can take no reſt; till at length *Eager deſire of Ap-*

plauſe, pittying his Condition, fetches one great Perſon or other to ſollicite for her, and ſo Friendleſs *Modeſty* is forc'd to withdraw behind the Curtain.

Prieſtl. I tell ye, Sir, theſe Sermons are the Lights, by which we diſcover the *Gentlemens Parts*. How ſhould we ſee the *Gentlemens Parts*, if they hid their *Lights under a Buſhel*; that is to ſay, if they did not *Print* their *Sermons*?

Merr. Prithee let 'em Print their Sermons, till *Fools Cap* be Five Pound a Ream if they pleaſe, but then let 'em Print 'em without Epiſtles and *D*edications, or ſuch at leaſt wherein 'tis plain their words, and their minds have as little Coherence, as their Texts, and their Sermons.

Prieſtl. Hoyty-toyty,—They ſhall come to You, to know what Epiſtles and *D*edications they ſhall make!

Merr. No-no, Sir, I never expect it—They have a *Guide* of their own, that knows how to apply himſelf to Ladys and Gentlemen of all ſorts and Conditions.

Prieſt. Well then, pray ſet your Heart at reſt—I ſay they ſhall make what *Epiſtles* and *Dedications* they pleaſe, ſo they Preach againſt *Forty One*.

Merr. Huſh—you don't conſider how the *Obſervator* has of Late diſturb'd the ſweet ſleep of *Forty One*; and therefore, prethee be thou more *merciful*.

Prieſtl. Merciful! what to *Forty One*? I'le *wake* him and *wake* him, and keep him awake like a *Lancaſhire Witch*—but Ile make him *Confeſs*.—

Merr. What?

Prieſtl. That the *Presbiterians* hold *King-killing Doctrine*, like the *Jeſuits*.—

Merr. —Good now *harp* no more upon that *ſtring*.

Prieſtl. Harp no more upon that *ſtring*? Gad I'll go and do your Errand to the *Obſervator* and *Heraclitus* immediately.——

Merr. Do ſo—but in the mean time *harp no more*, I ſay

upon

upon that string---For if the *Presbyterians do* hold *King-killing Doctrine*, They Learnt it from the *Church of* England *Men.*

Prieſtl. Ye Lye.---

Merr. Patience-- or I'le call the *Conſtable.*---

Prieſtl. Call the *Devil.*---I ſay *ye Lye.*---

Merr. Govern your *Paſſion*, Sir, d'ye underſtand *Heraldry*?

Prieſtl. Yes.

Merr. Why then, Obſerve---*Edward the Sixth*'s *Church of* England-*men* begat Queen *Elizabeth*'s *Church of* England-*men*---Queen *Elizabeth*'s *Church of* England-*men* begat King *James*'s *Church of* England-*men*---King *James*'s *Church of* England-*men* begat *Charles the Firſts*'s *Church of* England *men*---*Charles the Firſt*'s *Church of* England *men* begat *Charles the Second*'s *Church of* England *men.*---

Prieſtl. Begat, and *Begat*? Why; I don't think the *Church of* England *men* dropt out of the Skie.---

Merr. That's not the *point.*---

Prieſtl. ---What then?

Merr. Why, then I ſay, you do not Read in any *Story*, ſince the *Growth* of *Chriſtianity*, that ever any *Crowned Head* was ever brought to a *Formal Barr of Juſtice*, till *MARY* Queen of *Scots* was Arraigned, Try'd, Convicted, Sentenc'd, and *formally Beheaded* by Queen *Elizabeth*; and the *Clergy* were a part of the *Body*, that *preſſed and urged* the *Queen* to haſten her *Execution.*

Prieſt-l. The *Intereſt* of the *Proteſtant Religion* then *requir'd* it.

Merr. Oh! but your *Bathonian Doctor* tells ye, you muſt *not do ill, that good may come of it.* How ſtrangely the *Caſe* is alter'd? Queen *Elizabeth* might put a *Sovereign Prince* to Death to *ſecure* the *Proteſtant Religion*, but now 'tis a crime to *exclude a Popiſh Succeſſion* that menaces the *deſtruction* of it.

Prieſt-l.

Prieſt-l. What d'ye talk? now I think on't, ſhe was a *Plotter* againſt the *Queen.*

Merr. Could ye *blame* her for *Plotting* (though ſhe abſolutely deny'd it) againſt a Perſon that kept her from the *Enjoyment* of her *Kingdom*? One that had *deceiv'd* her with *Chains* and *Impriſonments*, after ſhe had made *choice* of her Kingdom for *Sanctuary* and *Aſſiſtance.*

Prieſt-l. Well but now I think on't again, I have ſomething to *whiſper* in your Ear, in the behalf of *Queen Elizabeth.* Did not *Jehu* and *Jehoiadah* cauſe *Jezebel* and *Athaliah* to be put to death?

Merr. That won't ſerve your Turn.---They were neither of 'em *Sovereign Princes.* The *Queen* of *Scots* was an *Abſolute Princeſs*; nay, She inſiſted upon Her *Sovereignty* too, and Her not being *Accountable* to *any*, but *God:* But nothing would do; She that came for *Succour*, met with a *Headſ-man* for all that.

Prieſt l. Well, I'll ſay this for *Queen Elizabeth*, tho She be dead and gone, That I am confident She would never have *done it*, could She have told how to have *avoided it.*

Merr. That may very well be; for we find, that the *Nobility*, and Chief of the *Clergy* would never let Her be at quiet, till She had given *Order* for the *Execution.* And therefore 'tis plain, that the *Church of England-Men* did hold *King-Killing*, or *Queen-Killing Doctrine*, which is the ſame thing. So that, if *Knox*, *Buchanan*, or *Calvin* firſt taught the *ſpeculative Part*, the T'other firſt put it in *Practice*, and ſet the Fatal *Preſident*, that Others follow'd.

Prieſt-l. Grant it were ſo,---the Caſe is alter'd now.---*Tempora mutantur & Nos mutamur*; *What our Fore-Fathers did, is nothing to Us.*

Merr. The ſame thing may be ſaid of the *Presbyterians*, who always *diſclaim'd* the *Fact*, were the *Firſt* that endeavour'd

vour'd to *prevent* the *Unfortunate Tragedy*, and the *First* that put their *helping* Hands to the *Reſtauration* of the *Right Heir*. It cannot be imagined, but that the *Queen of England*, Reſtleſs as She was, what to do at that *Conjuncture*, conſulted the Choiceſt of Her *Divines* and Her *Chaplains*, in point of *Conſcience*; and it is as evident, that they in *ſome meaſure* ſatisfied Her, by the *Event*. So that either they ſpoke *againſt* their *Conſciences*, or elſe they were of that *Opinion*, which you *condemn in others*, but cannot *diſcover in your ſelves*. Therefore keep cloſe to *Your Texts*, and let *Six Hundred Forty One* ſleep in the Bed of *Oblivion*, leſt you wake *Five Hundred Eighty Seven* about your Ears: Who, ſhould he be once *conjur'd* up, will hardly be *laid* again by all the Skill of *Sam's Coffee-Houſe*.

Prieſt-l. Well, well.---Leave it to Them.---They'll find out a way to *ſalve* all this Buſineſs, I warrant ye.

Merr. This I only ſpeak (Neighbour) to put you in mind, that there were formerly, certain People in the World, called *Phariſees*, Perſons that always extoll'd their *Own* Holineſs and Vertues, and laid Crimes and Miſcarriages to the Charge of Other Men; perhaps, not ſo guilty as Themſelves. More than this, I find by one of the great *Satyriſts* againſt the *Late Times*, *Nebuchadnezzar* but very odly juſtifi'd, for putting out *Zedechiah's* Eyes. *We do not wonder at the Ruin of* Zedechiah, *nor was the Ruining of him a Crime on* Nebuchadnezzar's *Part*.

Sermon Preached on the Anniverſary of that moſt Execrable Murder of K. Charles, *the Firſt Royal Martyr.* 1682. p. 6.

Prieſt-l. He gives ye a *Reaſon*, I warrant ye.

Merr. A *notable* one. *For* (ſays he) *Abſolute Princes are Co-ordinate, and ſtand upon the ſame Level; and if upon ſufficient Provocations the one happens to gain his Neighbour's Crown, the Fact is Juſt by Right of Conqueſt.*

Prieſt-l. Well—what think you of it now?

Merr.

Merr. Truly I wonder I did not meet with this Argument in the *King of* France's *Declaration*, to Juſtifie his Invaſion of *Flanders*. But how does this juſtifie the Ruining of *Zedechia*? For if the King of *France* ſhould Conquer the *King of* Spain, it does not preſently follow, that the *one* muſt put out the *others Eyes*.

Prieſt-l. *But if the one be Subordinate to the other, which was clearly the Caſe of* Zedechia, *the recovery of the* Crown *is in the Supream Prince an Act of Juſtice, and the puniſhment of an* inferior Prince *who abjureth his Fealty, is by all Nations allow'd to be a Righteous Act of Vengeance.*

Prieſt-l. Could an Angel have ſaid more?

Merr. An Angel! Why I ſay this is all *nonſence*. For there was never any ſuch thing as *Subordinate Soveraign* in the World. A *Soveraign Prince* though *meaner in Power*, is *equal in* Priviledge and Dignity to the moſt *puiſſant*. When he becomes *Tributary*, he is only *Titular*, and no *Soveraign*. If *Zedechia* were Monarch of *Judea*, he was equal to the *Aſſyrian Monarch*, and it was a crime in *Nebuchadnezzar* to ruin him, and put out his *Eyes*. And I would fain know, what Nation i' the World, ever thought it a *Righteous Act of Vengeance*, to puniſh a *Tributary Prince* for endeavouring to recover his People and himſelf, from *Thraldom* and Sworn *homage*, to which the *Fortune of War* had reduc'd him. If *Zedechia* were only *Nebuchadnezzars* Slave, his *Viceroy*, or *Subſtitute*, then the Caſe alters in deed; but to talk of *puniſhing Subordinate Soveraigns*, is to countenance the crime, againſt which the Gentleman was exclaiming all his Sermon along.

Prieſt-l. But *Nebuchadnezzar* all this while did not cut off *Zedechiah's* Head.

Merr. Truly much at one——For *Chains* and a *Head without Eyes*, could be no extraordinary comforts to a meaner Man then *Zedechia*.

Prieſt-l.

Prieſt-l. Well Sir, the Sermon was a good Sermon, and the *Gentleman* meant well.

Merr. And I wiſh him the Honour he deſerves, that *Nebuchadnezzar* were now alive to make him his *Chaplain*.

Prieſt-l. There's no need of that; He is already *Chaplain* to a *Great Perſon*, and ſerves a *fine Gentleman*.

Merr. That he does with a Vengeance——For you may read him acknowledging himſelf the moſt *abject Slave* in the World, to pin a piece of *Flattery* upon his *Patron*.

Prieſt-l. Where have you pick'd up that?

Merr. In the *Dedication* of the Sermon before mention'd to the D. of *S.* in theſe Words. *So far am I from owning that Principle*, That *man is born free*, *That I Confeſs my ſelf and all that bear my Name, to have inherited ſuch a State of ſervitude to your Lordſhip, as if according to the Moſaical Cuſtom, Your Noble Anceſtors had bor'd the Ears not of our Progenitors only, but of their whole Iſſue.*

Prieſt-l. Will ye blame him for his *gratitude*?

Merr. By no means; but this is ſuch a piece of *gratitude*, as never was heard of, to diſown himſelf *Born free*, to involve his whole *Generation* without their *conſent*, and entail a *perpetual ſlavery* upon his *Succeſſion*, for *Chaplain-Entertainment*, and admiſſion to the Firſt *Courſe*. I cannot tell what large poſſeſſions he may hold from his *Patron* in *ſoccage* (For he will not allow 'em in *Frank Almonage*) but certainly they cannot be ſo great as to entitle *Him* and his *Poſterity* to ſuch a *Servitude* as he would fain *aſpire* to. For if he diſown his *Freedom* in a *Theological* Senſe, he denies the *Scripture*; if either in the *Ethical* or *Political* Senſe, let him have what *Opinion* of himſelf he pleaſes; we are not bound to believe his *Paradoxes*, and deny our ſelves one of the *chiefeſt* Bleſſings that Heaven and Nature has afforded us.

——*Licet, ut volo, vivere; non ſim*
Liberior Bruto?

Prieſt-l. Don't tell me, I'de not give a ruſh now adays for a *Complement* without a *Hyperbole*.

Merr. That's as much as to ſay, *Your Worſhip loves to be Flatter'd*——May that happineſs attend your Worſhip ——'Tis *Prince-like* indeed——But for my part, I am for none of your *Hyperbolical Complements*, eſpecially in *Dedications* to Sermons. For it ſhews there may be much of *Poetical Licenſe* in the Sermon too, that follows. But wee'l leave the *Gentleman* to have his *Ears bor'd* by his *Patron*; and conſequently *mark'd* for what he *profeſſes* himſelf to be; and paſs on to the *Quinteſſence* of *Courtſhip*; ſuch a piece that I do not find the like in all the *Academy of Complements*. His firſt *Oblations* are to the Mother in this *Seraphick Phraſe*. *For as for your Ladiſhip, I muſt beg Pardon of your Modeſty to ſay, That your great Prudence and Piety is a ſufficient guard againſt all Temptations to thoſe ſins, which in this following Diſcourſe are found guilty of all the Miſeries and Miſchiefs of mankind.*

Sermon call'd *The preſent Miſeries and Miſchiefs of Sin.*

Priſt-l. Bleſs me! What's here but a *Zealous* Complement?

Merr. A Complement, Sir! Why 'tis the *Elixir* of the *Miſeries* of *Love* and *Eloquence*. It ought to have been written with the *Quill* of an *Angels wing* in Letters of *Gold*, and ſent upon the *Wings of a Lark* to St. *Winifreid*.

Prieſt-l. Do you know Sir, what the *Lady* is, or what her *Vertues* are?

Merr. No Sir, neither will I *derogate* from them. She may be a *Lady after Gods own Heart*, for ought I know: But I am ſure it was ſuch a *ſufficiency*, that neither *David* nor *Solomon* with all their *Prudence* and *Piety* could ever boaſt of. And therefore it argues a high piece of *Sycophantiſm*, to attribute thoſe praiſes and *ſufficiencies* to Mortal *Frailty*, which are meerly *ſupernatural*; and for which the

the Perſon *himſelf* is forc'd to beg pardon of the Ladys *Modeſty* before he can proclaim 'em. 'Tis palpable he ſtrain'd hard, and that his Brains were upon the *Tenterhooks* for a piece of *purſe-opening Sublimity*.

Prieſtl. Why, what if it did produce him *Twenty broad Pieces*, or ſo? what then?

Merr. Nay, he deſerv'd it *double* for what he afterwards gives to the Son. *Of whom* (ſays he) *I think, I may without Complement, ſay, That he ſeems to be ſo made by Nature, as if God had on purpoſe fram'd him, to demonſtrate the Beauty and Lovelyneſs of Virtue, to thoſe of his Quality, in this Degenerate Age.*

Prieſtl. And all this may be *real*——For (he ſays) he ſpeaks it without a *Complement*.

Merr. Nay, by your leave he does but think ſo neither.—For my part, I wiſh the *Dedication* may not have prais'd the young *Gentleman* out of the World—For 'tis the General *Obſervation*, that *Perſons of ſuch rare perfections ſeldom live long*——I remember a *Gentlewoman* that loſt a *hopeful Child* once, and the *Nurſe* gave that reaſon for it. But you do not Obſerve, Sir; Here's a young Gentleman *made by Nature, and Fram'd by God*, and the Maſter-piece of both it ſeems. So that if there ſhould be never another ſuch a *Pattern* in all His Majeſties Dominions, you muſt not think it ſtrange.

Prieſtl. Truly, I muſt confeſs, this is *ſomething* an *Incomprehenſible Complement*.

Merr. Nay, he goes *higher* yet.

Prieſt-l. 'Tis impoſſible!

Merr. Yes he does; and that moſt *ſoaringly* too. *For* (ſays he, ſpeaking of the aforeſaid *Gentleman*) *ſo naturally is he inclin'd to all good, and averſe from any thing that is evil, that one would almoſt think that he alone was exempted from that General Corruption and Depravity of Nature, which all other men derive from* Adam.

Prieſtl. 'Twas well that *Almoſt* came in, in Time——My Hair began to ſtand an end.

Merr. You ſee he has made the young Gentleman *Almoſt* a God upon Earth. Had it not been for that *Almoſt*, and one ſingle Imperfection more in the Gentleman, that he ſuffer'd this Complement to be made him, not much more could have been attributed to the *Humanity* of *Chriſt* himſelf: and you are alſo to mind the word *alone*, upon which the *ſtreſs* of the Complement lyes.

Prieſtl. 'Tis ill plac'd——I don't deny it——But yet I would fain find out an *Excuſe* for this Gentleman——becauſe I believe him to be a Tory.——

Merr. Do you believe this to be a *Hyperbole*, or no?

Prieſtl. Yes——I tell ye.——

Merr. Why then you muſt believe it be a *ſublime Piece of Flattery*: And yet this was done by one that arraign'd and convicted all the Sins of *Mankind*——Your Humble Servant, *Robert Wenſley*.

Prieſt-l. Well——but you ſhall make an *excuſe* for this Gentleman.——

Merr. Troth, I can't do it——you muſt e'en go to the Great *Excuſe-Forge* in *Ludgate-ſtreet*——there you will find the *Lay-Chairman* of the *Crape-Gown Committee*, whom you may firſt *Fee*, and then *Employ*——But the jeſt is this, that after the Gentleman has *Seraphim'd and Cherubim'd* the *Lady* and her *Son*, he wiſhes them *all the Happineſſes of this World, and that which is to come*; as if the *Latter* could be deny'd to Perſons ſo *ſupernaturaliz'd*, and fitted for *Heaven*.

Prieſt-l. And thence you infer, that the Gentleman ſpoil'd his own *Complement*.——

Merr. I do ſo.——

Prieſt-l. ——I am glad on't withall my Heart——For now will I make that paſs for a good *excuſe*, as I'le manage the buſineſs.——

Merr.

Merr. —Well make your beſt on't—for I am now proceeding to other matter——Can you Preach before the *Artillery Company*?

Prieſt-l. Not I, in good Truth.—

Merr. Why then, I'le tell ye—If you would Preach before the *Artillery Company*——

Prieſt-l. Prithee why can't the *Artillery Company* March to the *hewing* down half a ſcore *Chines of Beef*, but they muſt have a *Sermon*, like a *Generals* Speech to encourage 'em to the *Battel*?

Merr. Nay——I can give you no great *Reaſon* for that; but if you will *Preach* before the *Artillery Company*, you muſt make a *Military Sermon*, I'me ſure of That.—

Prieſt-l. As how?—

Merr. Why—you muſt be certain to take a Text firſt, wherein you find the word *Soldiers*; that *Common ſenſe* will teach ye.—

Prieſt-l. —And what then.—

Merr. Why then *Epheſ. 6.* will help ye very much. But becauſe that Chapter is too well known you may paſs it by *curſorily*, and come to the more Novel terms of Art, as *Drums*, and Beats: For *Example*, if you would give 'em a hint of the *Late Times*, as it is very *expedient* to do, you muſt ſay thus,—*When the Pulpit was the Drum, and Curſe ye Meroz the Beat.* By way of *Reproof* you may tax 'em for *Caſhiering their Honour by Vice*, and ſuffering themſelves to be *beleaguerd by their Luſts*. A *Wing of Miſcreants*, the *Muzzle of a Gun*, or *the Swords Point* are very proper Expreſſions. Forewarn 'em too, that they be not *Pioneers to blow up Religion.*

Prieſt-l. That's an *Improper Expreſſion.*—

Merr. 'Tis no matter for that—'twill do well enough in a *Pulpit*—And beſides you'l find moſt of the *Red Feather* men aſleep——Then you may compare a *good Conſcience* to a *Sen-*

a *Sentinel*; and be ſure to bid the Souldiers take great care of *Leaping over the Lines*, and breaking their *Ranks*.

Prieſt-l. But where are the *Blunderbuſſes*, and the *Bandeleers* all this while—

Merr. I believe they were *forgot*—but I found that the Souldiers came to *John the Baptiſt* like a *Forlorn-Hope*, and that they came *in the Rear* too.

Prieſt-l. O but I would have had *Bandeleers* and *Blunderbuſſes* in.—

Merr. Why Sir, I believe there might be ſome ſort of *Blunderbuſſes* among 'em.—

Prieſt-l. I do not mean ſuch *Blunderbuſſes*—I mean *diſcharging*, *Firing Blunderbuſſes*, ſuch as will kill a Man of *Ten Thouſand* a year.——

Merr. What would you have had him done with 'em.—

Prieſt-l. Diſcharg'd 'em, (had their been a hundred) againſt the *Phanaticks*.

Merr. Why there were a ſort of People, that the *Parſon* was very angry with; but he charged them ſo furiouſly himſelf, that there was no need of any other aſſiſtance.

Prieſt-l. Well, but where are the *Culverin*, and the *Demiculverin*? were there none of them neither?

Merr. They never March with them—They are too *troubleſome* i' the ſtreet.

Prieſt-l. Well,——but the Gentleman might have put two or three into his *Sermon*, tho——

Merr. Why, Sir——He did as well.——He had ſeveral *Thundering Expreſſions*.——

Prieſt-l. Had he ſo? And he was truly *angry*, you ſay?

Merr. Truly *angry*, Sir! as a Man ought to be, that preaches before *Souldiers*.——

Well, but would you now Preach *acutely* among the *Lawyers*?——

Prieſt-l.

Prieſt-l. What then?

Merr. Why then, you muſt uſe another ſort of *Dialect*, as thus: *God reſents the Treaſon, grants a particular Commiſſion of* OYER *and* TERMINER, *Finds the Bill, and preſently gives Sentence.* In an *Aſſize*-Sermon you ought to be very *Quaint*, and *Magiſterial*——To tell the *Judges* their *Duties*, the *Counſel* their's, the *Jury-men* their's, and the *Plaintiff* and *Defendant* their's. Then you are to give the *Judges* particular *Directions* about the *Giving of Oaths* in this manner, *That they ought to take care, that Oaths be adminiſter'd in all Courts of Judicature by thoſe of greateſt Authority preſent*; and not by the *Cryers*, who are generally young, heedleſs *Clerks*, and only mind their *Groats*.——Nay, you may tell 'em, if you pleaſe, that *No Man ought to take an Oath, after he has eaten his Breakfaſt.* If you ſpeak of a thing doubtful, you may ſay, You will Return a *Jury of Twelve Primitive Biſhops*, or more, (and then, I ſuppoſe, it muſt be a *Grand Jury*) *all good Men and true*, to prove it. Or thus: If theſe things be ſo, I require him to prove it; if not, St. *Paul*'s *Doctrine* will be found *Billa Vera* in Heaven.

Humble Plea for the Quiet Reſt of *God*'s Ark.

Aſſize Sermon, Preached at *York*, call'd the *Nature*, &c. *of Solemn Judicial Swearing*, &c.

Mark of the Beaſt, p. 26.

Primitive Chriſtian. p. 26.

Prieſt-l. But what need of all this?——What neceſſity for a *Size*-Sermon.

Merr. Only to give the *Counſel* time to take their *Fees*, and read over their *Breviates*—I could never find any other *Reaſon*—And therefore I have known ſome *Judges* pretend haſte of buſineſs, and deſire the Gentleman to keep his Sermon *Cold* till another time. Others I have known, when the Gentleman has been too *tediouſly* wrapt up in his own *conceits*, that have gone out of the *Church* (and you know

the

the *Crowd follows the Scarlet*) and left him to talk out the rest to the *Pillars*. There was one *Young Stripling* was *mighty severe* upon the *Judges*, and their *Clerks*; but when the *Judge* came to the *Mayors* House, whither he was that day *invited*, he found (by a fatal mischance) the *same Sermon* in the *Mayors* Window, Printed long before.

Priestl. However there may be some *benefits* reap'd by these Sermons.

Merr. Which way? As for Example in the Case of *Judicial Swearing*, to talk of the *Pythagoreans*, *the Grecian Laws*, *the Ancient Germans*, *Jupiters Old Priests*, and *Kata tou Meizo nos Homnyousi*, to the Judges, they are too well qualified, as to understand much more than their *Teacher*; and for the *Under-Sheriff* and his *Talis-men*, as they *understand* not what was *said*, so they *regard* it as little. I would fain know how far the League between *Hannibal*, and the *King* of *Macedon* will affect them? or how far it will operate upon a *gaping Country Fellow*, to bid him not *Swear in vain*? because *Tertullian* disallows it?

These things are to be press'd upon the People in *plain home-spun-Kersey Sermons*; not in *finical Flanders*, *lac'd Harangues to the Judges*. Either they preach to the *People*, or the *Judges*. ——But they don't Preach to the *People*, for they can't understand 'em.—— Therefore they Preach to the *Judges*; and that's but *Ill Manners*.

Lastly, You are to terrifie 'em with the *Day of Judgment*; which, to put in *proper Terms*, you may call *The Grand Assize*, where all *Writs of Error shall be rectified*.

Priest-l. Well, but if they will Preach, I think tis very proper, that they should use *Words* and *Expressions* adapted to the *Subject*.

Merr. 'Tis very right, Sir.——It tickles the *Fancy*, as you would tickle ones *Eare* with a *Straw*: however to knock *terms of Art* out of joynt among *Artists*, seldom produces

produces more then *Laughter* and *Dinner-Diſcourſe*.

Prieſtl. I muſt confeſs, I would not have a man in an *Aſſize Sermon* tell the *Judges* a Story of the *good Samaritan*?

Merr. That's very proper, Sir,—For a *Judge* may poure the *Balſome of Recovery* upon a Gentleman's almoſt *Loſt Eſtate*. That will hold, Sir.

Prieſtl. Nor would I have a Man talk to a Company of *Seamen*, like a *Dancing Maſter*.

Merr. That's very well too, Sir—For a man may ſay, the *Ship Dances in a rough Sea*, very properly—nothing better. I tell ye Sir, a *man of Art* and dexterity (to ſpeak in *Theology*, like a *Seaman*) may bring any Text to *bear* upon any *point* of a *Subject* he pleaſes.—As for Example, to prove the *Power of King's, and particularly of the Britiſh Monarchy*. A Gentleman takes this Text, *Pſalm* 51. *verſ.* 4. *Againſt thee only have I ſinned.*

Sermon Preached at *Wakefield* Octo. 30th. 1681.

Prieſtl. This is a great Argument—For he that can only ſin againſt *God*, is *accomptable to none but God.*

Merr. Sir, I do not here go about to diſpute the *Power* or *Abſoluteneſs* of the *Britiſh Monarchy*. For we have *Secular Arguments* of greater force to prove that *Theſis*, were the *Pulpit* (as it ought to be) ſilent as to thoſe *matters*; but only to ſhew, that it cannot be *prov'd* from this Text, notwithſtanding the dexterity of the Gentleman to *traverſe* it, and to make it *bear* upon that Subject.

Prieſtl. Well—proceed.—

Merr. In the firſt place, I would fain know, why *David* ſhould aim at that time, more *particularly* in the 51 *Pſalm*, to aſſert the *Power* of the *Britiſh*, than of the *Spaniſh Monarchy*. For my part, I am apt to believe he was otherwiſe *employ'd*, then to think of either.

In the next place, I conceive the Gentleman does not take the *Interpretation* of the words *right*. For the words *L'kꝫ L'babka Chatathi*; Againſt Thee, againſt *Thee only have I ſinned*, were without Queſtion utter'd in reference to the *privacy of the Fact committed*, which lay *conceal'd* from all the World but God (*Joab* being then an Accomplice) and *David* having recompenc'd the *Injur'd Lady* by Marriage. Which the very next words, explanatory of the firſt, and to them annexed, and made part of the ſentence, by the Coputative *Vꝫ*, ſeem to demonſtrate. *V' Harang B'gneneka Gnaſithi*; *And the evil I have done in thy ſight*; not in the ſight of any other.

And therefore he makes this *Confession*; to what end? not to shew that he was *unaccountable to none but God*, but to justify the *Almighty* in what punishment he should inflict upon him; as the last words of the Text demonstratively imply; *L'magnan titsdak b'dabreka, tizkeh b'shaphteka, To the end thou maist be justify'd in thy Word, and pure in thy Judgment*. And therefore these words seem to be grounded, more likely, upon *Davids calling to mind* the Words of the Prophet *Nathan*, *Sam.* 12. *v.* 12. *Thou didst it secretly—but I, &c.* To which this Confession seems to have referrence. For there was then no difference between the *King* and his *People*, nor my reason for the *King* to Appeal to *Heaven*, about his *Power*. And this is that which makes me believe, there is no more ground, to prove the Power of the *British Monarchy*, from this sorrowful *Ejaculation of David*, so dreadfully alarum'd by the *King of Kings* himself, then there is to prove the *Jurisdiction* of the *British Parliaments* from the 2. *Sam. c.* 5. *v.* 3. *So all the Elders of* Israel *came to the King to* Hebron, *and* David *made a League with them in* Hebron *before the Lord*. I would wish the Gentleman for Arguments sake next time to take this Text in hand, and try what he can do with it: For if he can but find out what that *League* was that *King David* made with the *People*, we should sooner find by that, whither *David* were accountable to none but God or no, then by his Text.

Priestl. I must confess, I don't understand your *Hebrew*, not I; but my thinks 'tis a very pretty Text.

Merr. The Text is a very good Text, but you can't think the fellows that are hang'd were accountable to none but God, because they sing the very words at the *Gallows*.—But I suppose you have heard of another Gentleman, and he's a *Sharper*—I mean He that undertakes to prove the Unlawfulness of the *Bill of Exclusion* from *Job*. the 36. *c.* 21. *v.* upon this Ground, *That it is not Lawful for a Man to do evil, that good may come of it*.

Priestl. Yes, I have hear'd of him, and I suppose you are of the same Opinion.

Merr. Truly, I belive there are many things which that Gentleman may call *Evil*, which *Reason of State* will not allow to be so. And I believe, that *State Policy*, is not bound to be confin'd, to his more *narrow apprehension* of things, nor to take his *Direction* in things, wherein he has nothing to do to give it. It may be said, that it was not Lawful for Queen *Elizabeth* to assist the Prince of *Orange*, to

advance

advance the *Proteſtant Religion*; but yet ſhe did it, without taking notice of his *Maxim*: A *Captain* of a Man of War being too hotly engag'd, and like to be taken by the *Enemy*, is bound to ſink his Ship, and blow up, it may be, three or four hundred Men, rather than *deliver* his *Charge* to the Enemy. One would think it were an evil in it ſelf to deſtroy ſo many *Innocent* Souls, and Subjects of the King, yet unleſs this *evil* be committed, that *good* may come of it, that is to ſay, the *Preſervation* of the *Princes* and the *Nations Honour*; that *Captain* ſhall be ſhot to Death, by the Laws of War, if he do not do it. So that in what is *evil*, or what is *good*, They who are managers of the *Publick Government* of Kingdoms and *Principalities*, are not to be guided by the *Little Rectors* of Pariſhes.

Prieſtl. Well, I muſt grant, this was a little too farr *ſtrain'd*— And truly I think the *Texts* were *ill choſen* too; the one from the words of a *Suppliant to God*, and the other from an *Exhortation* to a Perſon, *Permiſſively* under the Clutches of the *Devil*; but now I ſhall never have done with ye.—

Merr. Upon my word, Sir, I'le give ye but one more of this Nature.—

Prieſtl. Well proceed.

Merr. A Parſon not long ſince Preaching at *Chertſey*, Sir, having undertaken to prove the *Excellency of Monarchy*, takes his Text *Judg.* 17. verſ. 6. *In thoſe days there was no King in* Iſrael, *but every man did that which was right in his own Eyes.*

Prieſtl. How could this be? A Government *without* a *King*, and yet an *Excellent Monarchy!*

Merr. Oh Sir—you ſee they have the *Art* of doing theſe things.

Prieſtl. Well, but how did he do it? for I am in great *Expectation.*

Merr. Why, Sir, he prov'd it from ſeveral *evil accidents*, that happen'd at that time, for want of a *Monarch.*—

Prieſtl. O' my word—a very good way.—

Merr. Firſt—*Micah made a Molten and a Graven Image, and an Ephod, and a Teraphim; which was, becauſe there was no King in* Iſrael; *for had there been a King in* Iſrael, *there had been no Idolatry.*

Prieſtl. This is but an ill Beginning.

Merr. Secondly, *The Levites taking a Concubine, and her playing the Whore againſt him, was, becauſe there was no King in* Iſrael. Thirdly, *The Raviſhing of the Levites Concubine was, becauſe there was no King in* Iſrael; *for had there been a King in* Iſrael, *the Levites Concubine had not been Raviſhed.*

Priest-l. Enough.——

Merr. Nay, Sir, I have no more at present.——

Priest-l. *Gad, I smell a Rat*; this is some *Whig-Story* of your own *Invention.*

Merr. *Whigg* me no *Whiggs*;——I understand no such Names of *Distinction.*——But I know more than one, or two, or three, that heard him.——

Priest-l. Then he is——

Merr. Why, Sir, he keeps his *Foot-man.*

Priest-l. Does he? Then he's *high* enough; what need he *Play the Fool*, for *Church-Preferment*?——

Merr. But what d'ye think of that *Bathonian Squire*, (for I can hardly call him *Minister*) that rides *Tantivy*, *Tantivy*, against *Jack Presbyter*, as he calls him, with his *Lance* couch'd in his Rest, like *Don Bellianis* of *Greece*, as if he would overturn him at the first course?

Priest-l. Why truly, I find him in a very great *Passion.*

Merr. Yes, in such a Passion, that you may read his whole Book in his *Title-Page*, and discover the *Rancor* of his Mind in *Thirteen Capital Letters.*

Priest-l. But they affronted him, it seems——

Merr. Affronted him! Where was his *Christian Charity?* Because a single Person *Topham'd* him in the *Bath*, therefore must he, like a *pretended Attorney-General* of a Minister, undertake to *impeach* a whole *Order of Men*, that contend with him in *Principles of Divinity* and *Morality*, and most certainly out-do him in *Preaching.*

Priest-l. But you know, *There are some things* (as the Proverb says) *will vex a Saint.*

Merr. And truly, it was a most *Saint-like Designe*, to revenge himself upon the *Presbyterians*, by endeavouring to prove the *Unlawfulness of the Bill of Exclusion*, from the *Afflictions* of *Job.*

Priest-l. As to the *Revenge*, I can say little; but as to the *Ingenuity* of the Business, I find you do not apprehend it.

Merr. As how?

Priest-l. For had the *Bill pass'd*, it might have been an *Affliction* to the *Parties concern'd.*

Merr. I'le swear, *Friend Priest-love*, you have hit it; I did not apprehend it before.

Priest-l. Well,——but what say you to the *Sermon* it self?——

Merr. I think it not worth the Name of a *Sermon.*——In short, it

is

is such a meer *Tongue-Granado*, such a *Composition* of *Brimstone* and *Fire*, that I wonder it does not *kindle* of it self, and fire the *Book-sellers Shop*. And, in a word, the *Author* may be call'd the *Tory's Hickringhil*.

Priest-l. Well—have ye done now?

Merr. I have only one Request t' ye, because I know y'are a great Frequenter of *Sam's Coffee-House*, to desire those *Gentlemen*, (especially the *Historians*) either to let alone their *Quotations*; or else to cite 'em so, that we may find 'em to be Men of Reading----

Priest-l. Why, what Exceptions do you make against their *Quotations?*

Merr. Why, Sir, I find the Author of the *Present Miseries of Sin*, telling my *Lord Mayor* the dreadful Example of *Sylla, who in a violent Fit of Rage*, vomited up his Soul, *mixed with Blood and Threatnings*. For which he cites *Valerius Maximus*, whom he calls a *Historian*. In the first place, *Valerius Maximus* was no *Historian*; but only a *Collector of History*. In the second place, *Plutarch* and *Pliny* would have told him, That he did not die of a *Violent Passion*, but of a *Phthiriasis*, or the Disease call'd *Morbus Pediculosus*. pag. 13.

Priest-l. But you see *Valerius Maximus* was best for his Turn.

Merr. That's true indeed;—and I would have allow'd it at *Paul's School*.

In the next place, he tells ye of *Alexander the Great's* killing of *Clitus*. And for this he cites *Oliverius's* Notes upon *Valerius Maximus*; whereas he might have quoted *Plutarch* or *Arrianus* for the same thing; and that had been done like a *Schollar*. The Story of *Ptolomy*, King of *Cyprus*, is in *Plutarch's* Life of *Cato*; so that he need not have been beholding to *Oliverius's* Notes upon *Valerius Maximus* for it. pag. 19.

Priest-l. What's that to you, if the Gentleman had a peculiar *Kindness* for *Valerius Maximus?*

Merr. Dear Mr. *Priest-love*, I bear no Malice to *Valerius Maximus* in the least: Only I say, 'Tis somewhat *pedantick*, to quote an *Index*, when a Man may cite the *Book it self*. But I more wonder, that a *Doctor* should cite *Cicero*, for a piece of *History*, about the *Romans enacting Laws against the Worship of strange Gods*, when he might have adorn'd his *Margent* much more to the purpose, and more properly out of *Livy* himself. *Sermon Preach'd at Bow-Church*, Jan. 30. 1682.

Priest-l. Why should you be *angry* at this?

Merr.

Merr. You mistake, Sir; I am so far from being angry, that since *Quotation* and *Margent-filling* are only Acts of *Vain-glory* and *Ostentation*, I would not have Gentlemen unwarily lose their *Applause* by ill *Management*.—I promise ye, I expect that some of 'em should *Thank* me for this *good Advice*.

Priest-l. Ha' ye done now?—

Merr. Yes, Sir.—

Priest-l. Why now then let me ask thee, What is the *Meaning* of all this *Clutter* and *Hurly-burly?* Certainly, it must be the *Phanaticks*, that make it.—

Merr. Faith, Sir, I can give no Account of it; but I find the *Church of England-men* are very *Angry*.—You cannot come to *hear* or *read* a Sermon made upon any *publick Occasion*, but let the *Text* be what it will, half the *Sermon* is *Matter of State*.—

Bow-Church. Bath-Church. One cries out against the *Popish Protestants*; another cries, *Pope Populus in Parliament*; another, no less than a *Parson-Justice*, lifts up the Weavers-Beam of his Indignation, and lays upon the *Parliament* of the *whole Nation*, as if he had engaged all his *Divinity* for the Certainty of the *Mortal Stroke*. *Thetford-Sizes.*

The *Weight* of his *Text* was *Two Hundred Shekels of Silver*——*By me Kings reign*.—

The *Weight* of his *Doctrine*, a *Hundred and Fifty*:——That *Monarchy* is *Jure Divino*.—

The *Weight* of the rest, you may guess by what follows:—They that *Reign*, ought to be *Kings*; not *Commonwealths*, not *Lords* and *Commons*; not *Parliaments*, (especially *Parliaments*, that by *bare Votes* would *abrogate Laws*) not *Parliaments*, that by *Arbitrary Proceedings* would infringe the *Liberty of the Subject*; not *Parliaments*, that would *Exclude the Right Heir* from the *Crown*; not *Parliaments*, that are *Guilty of High Treason*.—Was it not well now the *Parliament* was not at *Thetford?* Else, for ought I know, they might have been Committed.—

Priest-l. I confess, *Zeal* may sometimes a little exceed.——However, they are *Men*, and *Rational Men*; and sure they would not do this, but that they have some *Reason* for it.

Merr. Why truly, Sir, I believe some think it *pleases*, and therefore they do it in *hopes* of *preferment*. Others, out of an *over-weaning pride*, and *conceit* of *Themselves*, and *contempt* of their *Brethren*.

And

And then, i the next place, there is such a *Numerous Fry*, that *Hunger and Thirst after Maintenance*, and so *few Bones* i the Nation, that they *starve* at all, who pretend to share with 'em.

If you will hear their own Acknowledgment, the *Author* of the *Properties of Heavenly Wisdom*, confesses, that the *Quarrels are sleeveless, de Lana Caprina*, as he calls it, about *Habits, Gestures, Days, and other Ceremonials.* pag. 28.

Priest-l. Why then, one would think, such *Differences* as these, might easily be laid asleep, by a *Charitable Condescension* on both Sides.

Merr. Ay—but then again, says the same Author, the *Confused Noise* of *Pro* and *Con*, *Ob* and *Sol*, I may add *Whigg* and *Tory*, *drowns the Voice behind us*, which tells us, *This is the Right Way, walk in it.* We find also, that some Men are *obstinately attack'd* to their *own Opinions*; and these are a sort of People, who believe that *mutual Love* and *Charity* are only owing to those of their *own Sect.*

Priest-l. That's contrary, I am sure, to the Scope of *Christian Perfection*, and the *Precepts* of *Christ*, and His *Apostles.*

Merr. What care some Men for that? especially they, who are guided by that *Maxim* of *Hell, divide & impera. Interest*, you know, Sir, has *Govern'd the World*, how long d'ye think?

Priest-l. Why truly, I believe, ever since I can remember.

Merr. Why, there's the *Grand Cause of all our Misfortunes.* If you would but *remove* that *Obstacle*——

Priestl. Why then I'le propose a way—What think ye of a *National Council*?

Merr. I dare not undertake to *propose* it, Sir; But as to that I'le give ye the words of the Author of the *Old Way of ending new Controversies.* A National Council *ought more especially Oblige us, to determine the Controversies among us; because their Decrees are our own Acts, as having chosen the Persons who represent us in it.* P. 32.

Priestl. Very honestly spoken, what think you?—

Merr. That's a thing to be left wholly to *Authority*—I have nothing to do with it—But in my Opinion, there is a *Worthy Gentleman* has put your Friends into an *Extraordinary Method.* Whither they will follow it or no, I cannot tell; but I am apt to believe it is much more *wholsome advice*, than is given them by M. *Maurices* Sermon, Preached *before* the *King*, Jan. 30. 1681.

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by their *adored Guide*, to whom they *bow* at *Sam's Coffee-House*. And therefore because they shall not be offended with me, I will give them the Gentleman's own words. *It is not material* (says he,) *from whence bad Men derive their Principles of Disloyalty, since it is too certain, they owe all their Success and Advantages to our sins; as these increase, so do they; they have both one Common Fate, they multiply and decrease together. Our prophaneness and Contempt of Religion, begets in them a Contempt of Authority and the Laws; and the neglect of that Holy Service we pretend to extol, adds greater Numbers to our Enemies than all their Art and Industry can pervert. If we would weaken that Faction, let us take away the support they have among our selves, the Open Scandal and Viciousness of our Lives, and then they are left without pretence, and fall without our trouble. Let us confute their Reproaches by a Reformation of our manners, and detect their Hypocrisy, not by washing off the paint with Satyr, but by confronting their pretence and form with solid and sincere* Piety. *Without this, all other means will be to little purpose. Without this Loyalty is but affectation, a thing no less unserviceable than it will be uncertain.* And with this I will conclude; firmly believing, if this advice were follow'd, all *Thundring in Pulpits*, and *Caballing in Coffee-Houses*, would soon be at an End.

FINIS.

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